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American Missionary Association.

TALLADEGA COLLEGE.



287 FOURTH AVENUE, NEW YORK, N. Y.

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TALLADEGA COLLEGE.



REV. BENJAMIN MARKLEY NYCE, A.B.,
President-elect of Talladega College.

an intelligence which would make their industry both honest and earnest, and which would ensure its rewards. In other words, the emancipated people needed an education to fit them and to fit their condition.

As one of the prominent centers for a school to do this kind of work Talladega was selected. It is a town in the upper part of the state of Alabama, among the foothills of the Blue Ridge, noted for its picturesque scenery and healthfulness of climate. Conveniently near the cotton belt, where the Negro population is densest, it is yet far enough removed to entirely escape the malaria and the more intense heat of the lowlands farther south. Here, two years after the close of "the war," the first chartered and the chief school in Alabama was opened to the colored people of that state.

A large and imposing brick building, which had been erected in 1852-3 as a high school for white boys, standing on a choice elevated campus, together with about twenty acres of farm land, were purchased in 1867, and school began with one hundred and forty pupils in attendance, scarcely one of whom could read.

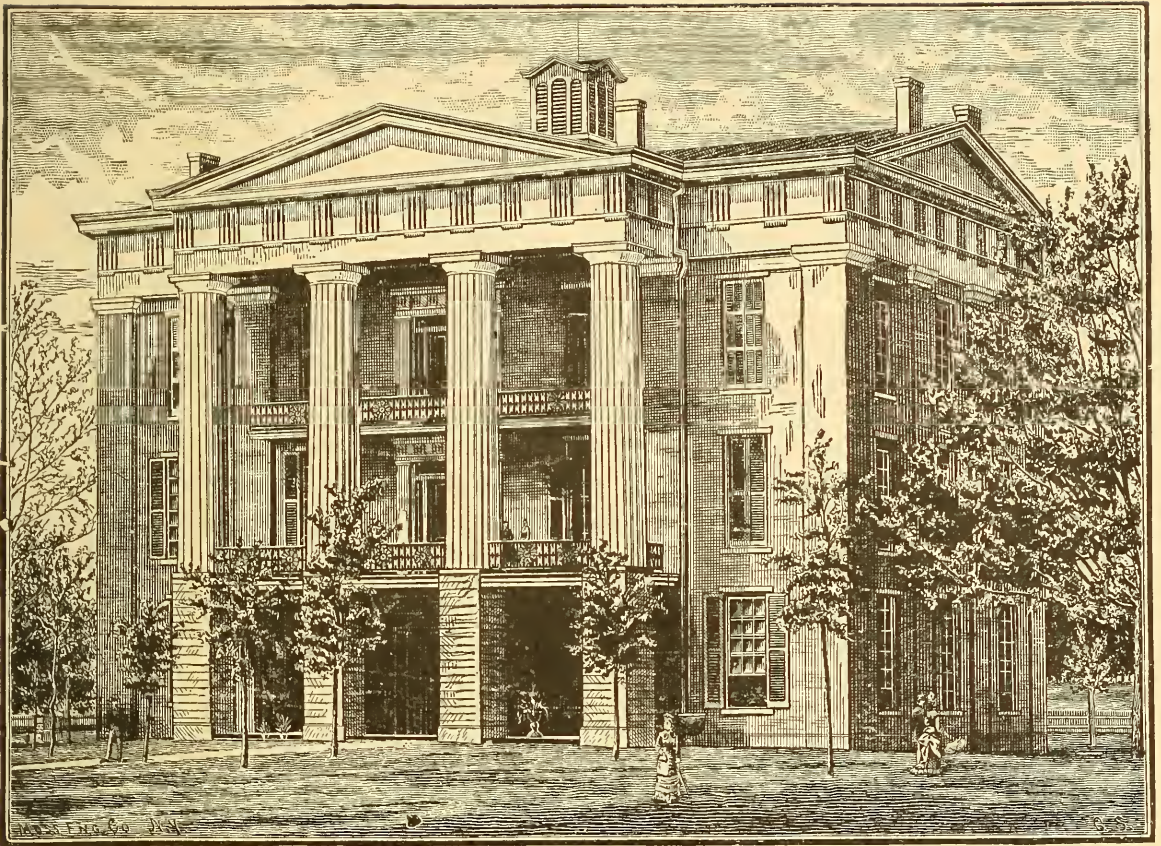
The first of the several great missionary societies for the training of the Negro race in the Southern States through schools of every grade and the ordinary methods of mission work was the American Missionary Association. It soon became evident to those engaged in the direction of the work that if the Negro people were ever to become more than an elementary people they must be taught how to save themselves. Therefore they must look forward to their own teachers and their own preachers, first of all. They must also have sufficient education to take the hard work and homely duties of their life with

This was thirty-seven years ago. During this time the school has developed step by step with the development of the people. Those who began the work here proved to be teachers of great faith, willing to identify themselves with a service which, not understood, was distrusted by the intelligent white people, who as yet could not have been expected to welcome these unknown mission teachers from the North with confidence, nor to look upon their work with cordiality. However, one of the most vitalizing forces of this early work was the religious zeal and consecration which surrounded it with an atmosphere so surcharged with power and love that the teachers thought of little else than their mission. They lived with their students, worked for salaries which barely sustained them, assumed burdens in and out of school hours that only devotion to their Lord and the salvation of His needy ones could inspire. The supreme and ultimate purpose which called forth this self-sacrificing missionary spirit was the same as that of the churches from which these people of great faith came.

This faith—great and prophetic as it was—could not have forecast the Talladega College of to-day. It was then housed in one building, erected by slaves as a school for the sons of their masters, and which in war times had been converted into a prison for the Federal soldiers. The Association had purchased this school-building for the race whose labor had reared it, and whose freedom was due to the army which furnished the prisoners. The story of this stately building has other points of interest. Its slave carpenter, who sawed the first plank and chipped the first shaving for the edifice, sorrowing most of all because his children should never have a chance for education like the children of his masters, has lived to see three of them take diplomas in the young college—each of them teachers in the same institution—who pursued advanced studies in a recitation room containing a window pane on which in 1862 a Yankee soldier had cut the words, “Prisoners of war.” Two of these children of the former “slave carpenter” are at the present time teachers in the institution, and a third surrendered her teachership only to become the wife of a minister who was trained in the same school.

It is a far cry from that day to the present Talladega College, with its twenty buildings clustered about the original campus, its thirty professors and instructors, and its annual average attendance of five hundred and fifty pupils in its several departments—preparatory, normal, collegiate, college, theological—with its industrial departments in woodworking, in iron and in printing, and its agricultural, with its farm of 800 acres, its machinery, tools and stock.

Nor will the visitor at Talladega find the same conditions as afore-



SWAYNE HALL.

time. Its citizens, who could only have been expected to meet the beginnings of the school with distrust and perhaps fears for the outcome, and who could not have been other than painfully at variance with Northern people and their ideas, are now counted as steadfast and greatly appreciated friends. The failure of the proposed Confederacy is seen by them to have been a blessing in disguise. From "the nettle danger" the people of this locality certainly have "plucked the flower, safety." Whatever others who have not been in contact with the work of the American Missionary Association may think about the education of the Negro, and what is a good kind of education for him—if any?—the people of Talladega do not hesitate in their cordial opinions and commendations of what they see every day. Their testimonials, founded upon their careful observation of years, and their long experience with the faculty and students alike, are unqualified and generous. Hon. J. G. Graham, Superintendent of Education in Talladega County, writes: "By virtue of my official relations to the students as teachers, I have examined many of them and had business transactions with them. I find that their training from a moral and intellectual standpoint has been excellent. Talladega College is doing a good work for

the elevation of the colored race." The editor of the *Mountain Home* voices the common sentiment of the community in the following words: "Talladega College is doing a great work for the moral, religious and substantial upbuilding of the colored people. For the past fifteen years I have been acquainted with the management of the college and the classwork done, and I have no hesitancy in saying that it has had my approval and co-operation. Its students are polite, genteel and stand well among the best people. Talladega College deserves the support of the colored people, and the encouragement and sympathy of all. . . . It is splendidly conducted, accomplishing a great work, fulfilling its mission along lines promotive of the highest harmony between the two races, and best calculated for the good of the Negro." Prof. Andrews writes: "Two professional men of this city, father and son, were recently in conversation about the race troubles. The son said: 'Father, have you noticed how little there is of it in this and adjoining counties?' 'Yes,' was the prompt reply. 'Well, what do you suppose can be the reason?' The father thought a moment, and, as if a new idea had entered his mind, said: 'I declare, I believe it is the influence of that old college yonder on the hill.' Thus, almost unconsciously, did the native Southerner bear his testimony."

It is a matter of grateful appreciation on the part of the American Missionary Association, as well as on the part of the trustees and faculty of Talladega College, that the college can merit and not less can receive the cordial appreciation of the people who daily observe its methods and their results. We may add that this local sentiment and judgment is shared by observant citizens throughout the state.

The remarkable and altogether happy changes, both in human opinions and in social conditions within a single generation, finds illustration in an incident which includes both of these: When, in 1861, the newly organized Confederate States government called for volunteers to aid in maintaining its existence, no more hearty response was made than by the pupils of the Boys' High School located on one of Talladega's suburban hills. Among those who volunteered was a young man, 18 years of age, known then as Joe Johnston. He was soon sent to the front, and, after serving through the war, he was mustered out bearing a Captain's commission. The cause for which he fought was lost, the Union of the States was preserved, the slaves were free.

Years passed, the white boys' High School building had changed hands and had become the Swayne Hall of Talladega College for Negroes, and just a third of a century after "the surrender" Alabama's chief executive was Captain Joseph F. Johnston, Governor of the State, who as an attorney and financier had achieved distinction.

TALLADEGA COLLEGE.

In 1898 another call for volunteers came to that same school-building on one of the hills of Talladega. It was from Governor Johnston, and was sent in the name of the Government of the United States to the boys of the Negro college, inviting them to enlist in the Third Alabama regiment, and, if necessary, to fight for the liberty of Cuba. Some thirty of them responded, and all who were mustered in brought honor to their race and to the country which called them.

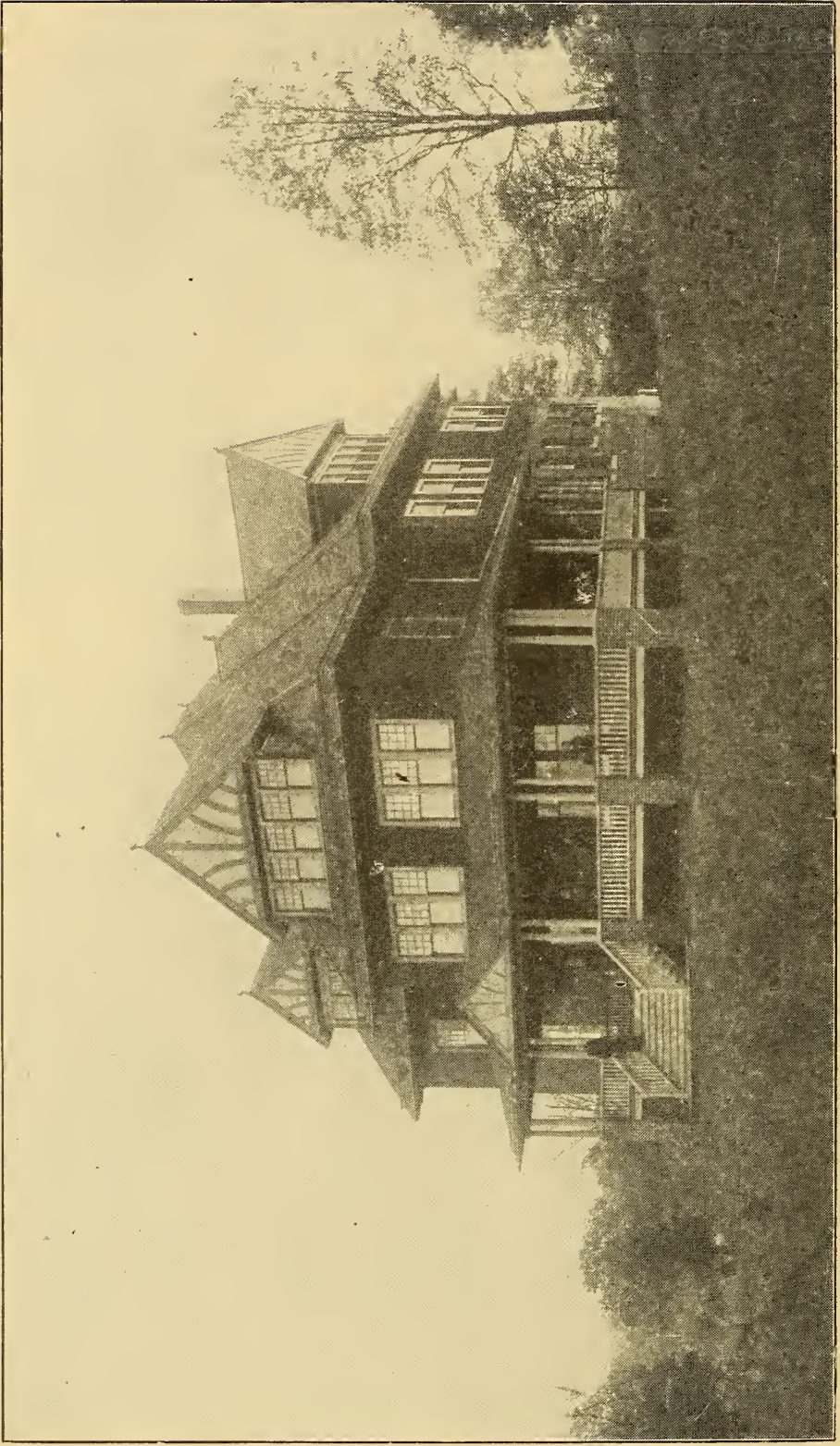
The whirligig of time works wonders and the wonders are not exhausted. There will be more of them for those who work on without ceasing and without becoming discouraged.

The marvelous growth of the state and the new demand for labor is calling the colored man from the plantation to the furnace, and Talladega finds itself in the mineral region. Its hillsides are not only covered with choice pine, but are also underlaid with the best of iron ore, and in this region where limestone, iron and coal jostle in the same bed, new industries are springing into existence at the magic touch of capital. The college is most happily located with these progressive conditions.

The school for thirty-seven years has both developed the colored people and developed with them. In 1868 a church was organized. The teaching for preachers at Talladega brought together eighteen members but three years out of slavery. Now ten churches in Alabama, evangelical and intelligent in faith and insisting upon righteous-



FOSTER HALL.



FOY COTTAGE, GIRLS' INDUSTRIAL HOME.

ness and purity, may be counted as the outgrowth of this first Congregational church.

We have accounted so far for the one school building, subsequently named Swayne Hall, after General Wager Swayne, who was in command here in 1867 and through whom its purchase was made. The next building was at once constructed, a home for the teachers, a dormitory for the girls and a general dining room for all. This was begun in 1869, and when completed was named Foster Hall after a principal contributor to the building fund. This, in 1903, has been greatly enlarged so as to double its capacity and is now a tasteful structure, sufficient for all present needs.

In 1873, five years after the Association opened its school at Talladega, a class of six young men, representing three different denominations, were gathered for Biblical study. The next year, by the gift of Mr. R. R. Graves, of Brooklyn, a convenient house was secured for the residence of the instructor, with room for library and recitations. From this beginning has grown a theological department now far-reaching in its influence. Its graduates are occupying important places in this and other southern states; and if they are not giants measured by an absolute standard, certainly, both in intellectual and moral manhood, they are easily more than head and shoulders above most of their contemporaries. Not often, it is believed, in the mission work of this country, has the seed sown borne a larger harvest than here. The Gospel, and not art or mechanics, or even letters, is the power of God unto salvation, and the reconstruction which this region needs must have the foundation of regeneration. When people are right themselves the conditions about them will be righted. For this there must be good ministers, not only men who have good feelings and good intentions, but men who have had good, rigorous teaching and training away from superstitions, away from wrong ideals and narrow thoughts of life and destiny. They must be men who can give reasons for the faith which is in them, men who have mental and spiritual power, who can uplift and upbuild others, who can lay out their work before them for years to come and patiently work while they prayerfully wait for "first, the blade, then the ear and after that the full corn in the ear." All honor to the few who through great poverty and much self-denial have completed a good course of theological study, and to the still larger number who have done so much to educate themselves. But there remain a great multitude who are preaching to throngs of ignorant people, who themselves know scarcely more than the masses to whom they speak. What has been done to educate a few ministers must be done for the



REV. GEORGE W. ANDREWS, D.D.,
Professor of Theology, Talladega College.

many, otherwise who can foresee the danger to our civilization. A great duty rests upon the nation, and especially upon the Christian church, a duty as yet very imperfectly performed, and no man can be found who is wise enough to forecast the peril of its neglect.

One hundred and seventy ministers who have received their training in the theological department at Talladega have served in important churches from Savannah on the Atlantic coast to San Francisco on the Pacific coast, and from Chicago in the West to Corpus Christi in the South. All of the churches founded by the

American Missionary Association in Alabama have had pastors from Talladega. One has been pastor of an important and very successful church in Arkansas for the past twenty years.

To Prof. Andrews must be accredited most of the theological instruction and training of these one hundred and seventy ministers. He began his work in 1875 and will soon complete thirty years of faith and loving service. When he began, there was not, as far as was known to him, an educated colored minister in Alabama. There were many pupils who came to Talladega whose experience was similar to that of the one who, in 1892, during his senior college year, used these words:

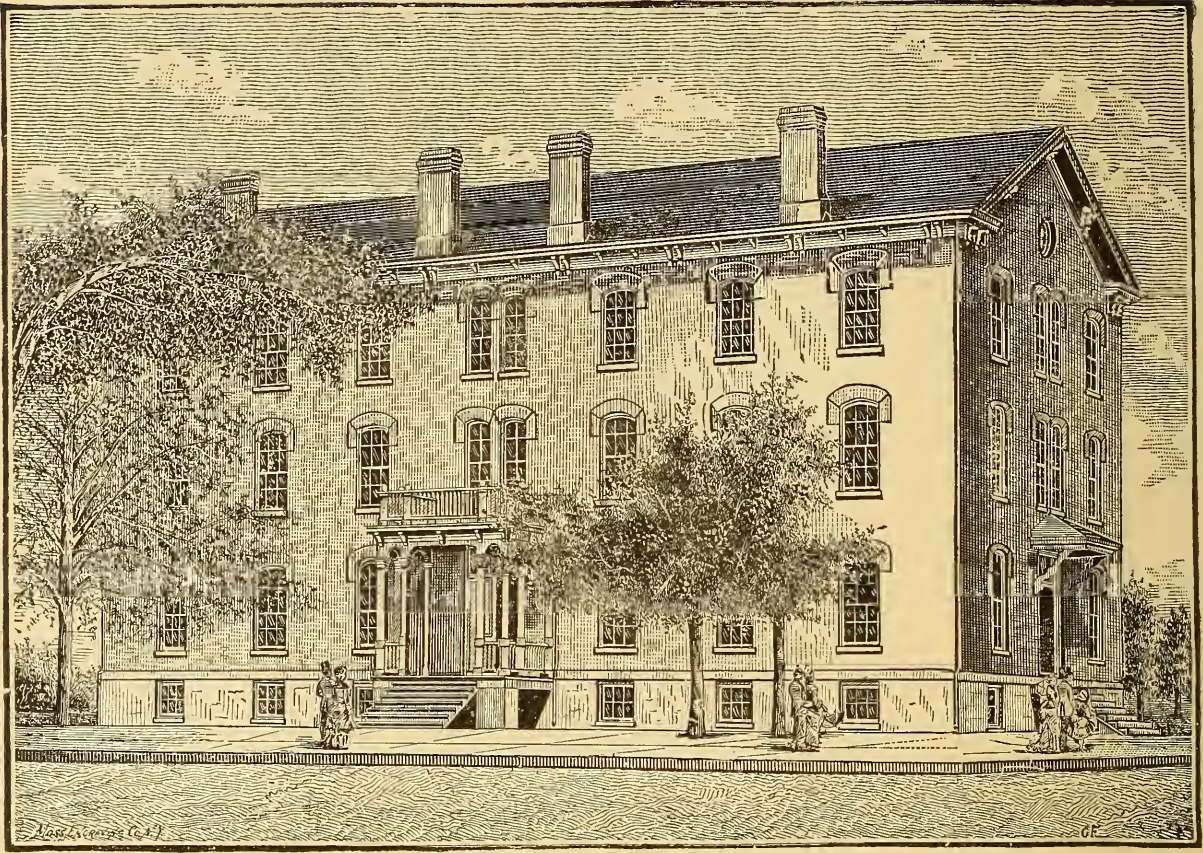
"I love to contrast my present condition with what it was a few years ago, and as I do so I do not forget the American Missionary Association, whose workers found me in the lowest depths of ignorance and helped me up. When liberated, soon after the surrender, I could not read a word and did not know a letter. I do not remember that I had ever seen the inside of a book of any kind. It was in 1867 that I learnt the alphabet upon the plantation by the light of pine knots. During the years of 1868 and 1869 I was a rag-picker in the

streets of Mobile. God has led me on, and now I am a student in Talladega College, and expect soon to have finished a course of study which will enable me to go forth to lead men to Christ, and to teach them better methods of living. I speak of this contrast not boastfully, but humbly and with deep gratitude to God, who took me from the woes and degradation of slavery and has given me a double freedom. I am so glad for the schools the American Missionary Association has in the South; I am so glad for what they have done for me. Through one of these schools I was led to Christ. Soon after that I felt called to the ministry; and in Talladega College I am permitted to finish a course of study, and to some degree equip myself for the work of life. All praise to an organization that seeks for poor, ignorant and sinful men, leads them to Christ, instructs them, and then sends them out to bless the world."

The instruction in the theological course has been thorough, the spirit of it has been missionary and evangelistic after the New Testament pattern, and the results have been such as to warrant a strong appeal for a separate theological building wholly devoted to this department. A thoroughly trained ministry is absolutely needed, and one would do incalculable service to the cause of Christ who would gladden this devoted teacher's heart with a theological building suited to this necessary work. Certainly the consecrated scholarship, the patient and able fidelity given to preparing students to be good ministers of Jesus Christ cannot fail to bring to Dr. Andrews the assurance of his Master's words, "Rejoice and be exceeding glad, for great is your reward in heaven."

In 1891 Rev. Carroll Cutler, D.D., former President of Western Reserve College, was elected Professor of Theology, an accession of highest value. After the death of Dr. Cutler, in 1894, in 1896 Rev. J. M. P. Metcalf, a graduate of Oberlin College and of Union Theological Seminary, who had pursued special studies in Berlin, was elected to take up the work laid down by Dr. Cutler, and for eight years Prof. Metcalf has brought a broad scholarship and a most earnest spirit into the theological studies. Others have taught for periods more or less brief, but the department was never stronger or more worthy of help than it is to-day.

Stone Hall, the third brick building, from funds furnished by Mrs. Valeria Stone, of Malden, Mass., was erected in 1881. It is used for a dormitory for young men. It is noteworthy that one who worked as a slave mason on the first building in 1852—now called Swayne Hall—was the brick contractor for this building twenty-five years later, and also for a dwelling house built the same year, so that Stone



STONE HALL.

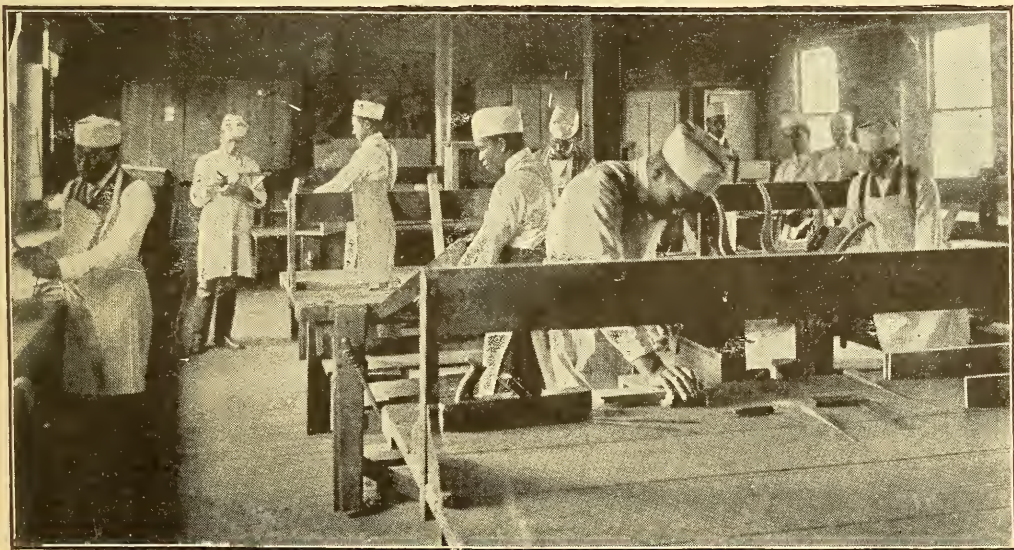
Hall is not only a monument for the Christian giver of the funds for its construction, but also of the possibilities of the race for which it was erected. The builder has now passed into the "temple not made with hands," where the recognized distinction is character and not color, and where life is in the full and happy freedom of the redeemed sons of God.

In 1879, the institution, with a look forward to the beginning of a four years' college course, elected the Rev. Henry Swift DeForest, D.D., with the title of President of Talladega College. Dr. DeForest, a graduate of Yale in the class of 1857, and subsequently an instructor at that university, was drafted into the army in the war between the North and the South. In his service as a chaplain he made his first acquaintance with the South. His entrance upon his work at Talladega twelve years later was his second visit. If his welcome neither the first time nor the second failed to be impressive to him, he yet lived long enough to win the full confidence and hearty regard of the people among whom he wrought out his Christian work, and in a way that has made his memory in town as well as in college

TALLADEGA COLLEGE.

both precious and permanent. President DeForest met with a fatal accident in 1896, and at his funeral in the college chapel the testimonies of southern pastors and the sympathy of southern people caused all connected with the college to feel grateful that they were among true friends.

During Dr. DeForest's administration the regular college course was entered upon, though previous to this certain college studies had been blended with the theological course. The extent and thoroughness of the present college studies may be better understood by the fact that two of its students in the present senior class of Yale University were admitted to the junior year upon their Talladega diplomas, that another is now in the junior class there, all of them being specially commended for the thoroughness of their scholarship. One of these, in less than a year, won the Junior Ten Eyck Prize of over \$100, open to the entire class. Another graduate of Talladega in the Law School took prizes in debate each year, and closed his career there at graduation by winning the Townsend Prize of \$100 in gold over his entire class. Thus Talladega is sending out men who "show the mettle of their pasture." In the other departments of the institution the instruction is no less thorough, faithful and fruitful. Graduates from Talladega are now at work in twenty different states, not only missionaries, ministers, teachers, physicians, lawyers, editors, bankers and merchants, but also as farmers on their own lands, master builders, mechanics, and from the women's departments teachers, nurses, dressmakers, and housekeepers in their own homes. In these ways Talladega College is taking a large interest in the solution of



WOODWORKING SHOP.

the great industrial, moral, race and national problems awaiting their answer in our country.

This institution—of highest grade for the colored people in the state—with a constituency of 600,000 to draw from, certainly has had a most interesting history. It carries the banner as being the first boarding-school for the freedmen in Alabama and the first in the United States to introduce among them industrial training, which has always had its place at Talladega. Instruction has been given in agriculture, gardening, woodworking (such as cabinet-making and



COOKING CLASS.

carpentry with architectural drawing), ironworking, bricklaying, brickmaking, printing and cobbling. The girls have been taught nursing, domestic science, such as housekeeping, millinery and making of garments and laundering. These studies are obligatory.

It has come to be conceded now by all worthy educators that advanced studies should be within the reach of those who may justly and wisely aspire to them. Sneers at the opportunities for higher education are seldom heard in these later years; they proceed now only from those whose judgment is not to be considered. Those who

TALLADEGA COLLEGE.



DE FOREST MEMORIAL CHAPEL.

aforetime were wont to antagonize a generous, broad and thorough education as against industrial training have come to see all forms of education should be open to a people emerging from the conditions involved in slavery and moving up into responsible life and duties.

This has been the theory of the American Missionary Association and of Talladega College from the beginning. Its formula has been "study, study; work, work." "Study is essential; work is

essential." *Study, work and think.* "Work out your own salvation," though it be "with fear and trembling," knowing that it is God's will for you, and that He "worketh in you *to will and to do* His good pleasure." Thus the spirit of the college stimulates the pupils to their utmost endeavor in all grades of study and in all forms of education. From five o'clock in the morning until nine o'clock at night the institution is a veritable hive of industry, and we are glad to know that results in the products of our schools have justified and do justify both our ancient faith and our present philosophy.

The present value of the property at Talladega College is \$300,000. Twenty thousand dollars have been invested for the President's chair, a beginning towards a full endowment, which, it is hoped, some one who may read this sketch may be moved to bestow. There are about



THE PRESIDENT'S HOUSE.

\$10,000 invested for scholarships, eight of which are in aid of theological students. These help, but are far from being sufficient. There is also the beginning of a worthy endowment for the general purposes of the college, but nothing for new buildings or the necessary and certain demand for growth and development. Let us hope that the good Lord will move the hearts of some of his stewards to provide for this, and that right early.

The past and present years have been made memorable in the erection and furnishing of a beautiful and commodious college chapel as a memorial of Dr. DeForest, the first president. This tasteful edifice, now completed, will accommodate nearly 1,000 persons. A gem of academic architecture, it is to be dedicated to the service of

TALLADEGA COLLEGE.

Almighty God on Easter Sunday, April 3d. It is such a chapel as a Christian school like this should have, and the gratitude of the college goes out to the Yale classmates of Dr. DeForest and many others who together have made the long-cherished wishes of students, teachers and trustees an accomplished fact.

The second reason for present rejoicing is in the gift of Mr. Carnegie for a college library building. This was largely secured through the personal influence of a colored man, Mr. B. F. Stewart, of Norwalk, Ohio, who had become interested in Talladega and in its needs, both by personal conversations and correspondence with Dr. Andrews, acting president. Here again the white man and the colored man are



YOUNG WOMEN'S CAMPUS, DORMITORY AND CHAPEL.

found working together for the welfare of the belated race. The plans for the construction of the library building are now under consideration.

The third occasion for congratulation is the unanimous election and acceptance of Rev. Benjamin Markley Nyce as the second president of the college. Mr. Nyce is a graduate of Princeton College and McCormick Theological Seminary, with a shining record and an exceptional career as a successful and devoted pastor. He enters upon his work assuming the duties of the presidency on April 1st. In his established ability and consecrated missionary spirit we are confident

*TALLADEGA COLLEGE.*

that Talladega will have a noble successor to the service of the strong and devoted DeForest. It would be difficult to find a more hopeful or a more important work than that upon which President Nyce enters in Talladega College; its past already rich in providential encouragements and its present with unmeasurable opportunities for uplifting a neglected race.

Dr. Andrews, who has been at the head of the college as acting president for the past eight years, in this capacity has added largely to his previous influence and usefulness, winning the hearts of the students as a wise administrator and a true friend. Having long felt the two positions to be a burden from which he desired relief, he greets the president-elect with profound satisfaction, leaving the headship with the happy consciousness that the college has moved steadily forward under his guidance. May the blessing of God continue to rest upon every department of this Christian college and give to the new president joy and success in his administration.

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